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AN INTRODUCTION TO THE ARABIC LITERATURE OF THE JEWS.

(Continued.)

43. III. *Exegesis.*

HERE, too, the first important author is SAADIA GAON, as translator and commentator. His translation is characterized by Hebraisms, by translations of proper names, and of objects of nature, &c., and by a certain tendency towards rationalism, especially with respect to anthropomorphisms and such like. Saadia translates connected passages, and accompanies them with his commentary, which sometimes degenerates into diffuse digression; hence the expression *פרשת ואלה שמות* does not want to be altered into *פ' ו' ש'*, as Pinsker (*Likkute*, App., p. 175) suggests (Schorr, *he-Chaluz*, VI, 81, comp., on chaps. 25-40, *Magazin*, VII, 133). Unfortunately we possess but very few of his commentaries; of his translations we have many, but uncertain MSS. The late Josef DERENBOURG, on the occasion of the millennium of Saadia's birth, undertook an edition of all his remaining works; his own death preventing him from bringing it to a conclusion, his son, in company with other scholars, has continued the undertaking; three volumes have already appeared, I, III, IX, containing the Pentateuch, Proverbia¹, and Miscellaneous pieces. The

¹ My discovery of this commentary in the Bodleian met with no better fortune than that of his liturgy. My first notice (*Serapeum*, 1852, p. 27; *Catal. Bodl.*, p. 2193) remained unnoticed; my short article in the *Hebr. Bibliogr.*, X, 172, was omitted in the *Register*, p. vi, under "*Miscellen.*" Geiger forgot that he borrowed my facsimile of the introduction for

edition of the translation of *Jesaias*, very badly executed by Paulus, who took the Bodleian MS. home without permission of the trustees, has been corrected by Gesenius in his *Jesaias*, and by Rapoport (not published); chapter 17 has been correctly published by Munk, the whole translation by Josef Derenbourg in Stade's *Zeitschr. für Alttestamentl. Studien*, 1889-90. The dissertation of Merx (1882) on a dubious Arabic translation of Canticles (my copy of it now belongs to the University of Jena) takes no notice of my article in *Catal. Bodl.*, p. 2187. A Hebrew commentary on the same book, printed in 1577, &c., probably contains some extracts of Saadia. The Hebrew commentary, which pretended to be translated out of the Arabic by Jeh. Saraval, with notes of Jehuda Margaliot, is probably forged. Specimens of Hiob (*Kitab al-Ta'adil*) are given by Ewald; on the Psalms (MS. Munchen, 122), see the dissertations of Haneberg, of Philipp Margolies (1884), and of John Cohn (1889). To support the criticism of single books and passages I have collected an apparatus of quotations, especially out of ibn Ezra, in the *Catal. Bodl.*, p. 2481 ff.

Of *Ja'hja al-Katib* I have already spoken above. About 960 died AHRON KOHN SARGADA OR KALIB BEN JOSEF, the opponent of Saadia, of whose commentary on the Pentateuch we know only some quotations under the name of "Ahron Gaon," by ibn Ezra (*Catal. Bodl.*, pp. 2159, 2237). A note about this scholar was first given by Zunz, in addition to Munk's, the former not quoted by Fürst, *Litbl.*, X, 265, and neither by Grätz, V, 336, who attributes to Ahron a philosophical work; but the notice on his writing against the eternity of the "materia" might be taken from a commentary on the Pentateuch. On SAMUEL BEN CHOFNI GAON

Prof. Schröter in Breslau; Bacher (in Winter and Wünsche, II, 334) found it not worth while to mention this largest remainder of Saadia's Commentaries at all, and the edition quotes simply the *anonymous* Bodl. MS. according to Neubauer's Catalogue, as if the author were known long ago. Comp. also *Das Spruchbuch nach Saadia*, by Jona Bondy (diss. Halle, 1888).

(eleventh century) see the monograph of Harkavy (*Studien und Mittheilungen*, 3. Teil); a translation and commentary of the last three sections of Genesis were published by Israelsohn (St. Petersburg, 1886). Of MOSES IBN GIKATILLA we have especially extracts from a commentary on Hiob (Ewald, *Beiträge*, Bd. 1). I discovered a part of the commentary on the Pentateuch, by JEHUDA IBN BAL'AM (§ 42), in the Bodleian Library, and described it in Schorr (*he-Chaluz*, vol. II; comp. Geiger, *ZDMG.*, XX, 437). His explanation is halachic as well as grammatical; for instance, he enumerates fifty kinds of impurity and such like¹; he criticises the Arabic translation of Saadia, and quotes some former authors, especially Moses ibn Gikatilia. Dr. Neubauer has given some original passages of my quotations in Geiger, *j. Zeitschr.* (II and V). J. Derenbourg published (out of a Petersburg MS.?) *Gloses d'Abou Zakariya . . . sur Isaïe*, with the French translation in the *Rev. d. Ét. J.*, and separately, 1892.

JOSEF IBN SAHL ben Jakob, or ben Isak (Abraham ben David gives both readings), Rabbi in Cordova (ob. 1123) is said to have composed a work עשרת הדברות (Bartolucci, Wolf, De Castro, but not mentioned by Sachs, hence not by Grätz, VI, 123); we do not know whether it was a commentary on the decalogue. I found a little digression (האשיה) of MAIMON, the father of Maimonides, in the commentary on the Pentateuch by his grandson ABRAHAM, the son of Maimonides, MS. of the Bodleian Library². Maimon writes in the philosophical spirit of his son. JOSEF IBN AKNIN, the cherished pupil of Maimonides, composed a

¹ This most characteristic speciality is not referred to by Bacher (*Winter and Wünsche*, II, 261, 235). According to Israelsohn (*Revue des Ét. Juives*, XXIII, 153), ibn Bal'am is often of the party of the Karaïtes. On the title of his Commentary on the Bible (quotations of almost all the twenty-four books will be collected in my *Bibliotheca Arabico-Jud.*) *Kitab-al-Tarđji'h* (book of the decision), see Harkavy in *Stade's Journal*, 1881, p. 153 (*Revue des Ét. Juives*, V, 315), which escaped my notice in *Monatsschr.*, &c., 1895, p. 280.

² *Hebr. Bibliogr.*, VI, 114, XIX, 113, edited as Appendix to the "Letter of Consolation," by L. M. Simmons in the *J. Q. R.*, and separately.

commentary on Canticles, probably still in Magreb, before he knew his later teacher (MS. Bodl.). He flatters himself to be the first who discovered the secret tendency of the biblical book to be a description of the "actual intellect." He criticizes his predecessors, of whom already Saadia gave a double explanation of the biblical book; see Salfeld, *Das Hohelied Salomon*, p. 81. Of abu 'l-Barakat's commentary on Kohelet, see above, § 35. TANCHUM JERUSCHALMI (thirteenth century, see above, § 42) probably explained the whole bible; the commentaries on some books have been published by Munk, Haarbrücker, Eppenstein (Kohelet, 1888); he makes use of David Kimchi's Commentaries¹. Of later authors who used the Arabic language we mention SALOMO IBN JA'ISCH of Seville (ob. 1345).

Amongst the Karaïtes we find SALMON BEN JEROCHAM, contemporary of Saadia, JEFET, and others.

Homilies.

We have already spoken of Arabic homilies in general, especially of ISAK GAON (1210-29) and DAVID MAIMONIDES (§ 21). Intermediate between commentaries and homilies are the expositions of SAADIA BEN DAVID of Aden (1451-85) and of an anonymous author in the extreme west (מגרב אל־אֶקְצָא), about the end of the fifteenth and the beginning of the sixteenth centuries, perhaps the only Arabic author who quotes the Sohar and about ten of his own writings, of which we mention the following titles: יקר חמדה on the Pentateuch; כליל היופי, a Commentary (שרה) on Psalms, and דוקיאות (טעמים, reasons) on the same book (*Catal. Bodl.*, p. 2207; Neubauer, *Catal.*, n. 626).

44. IV. *Philosophy and Dogmas.*

The oldest work in this branch, if we except the Karaïtes and Sahl and his son Ali, is probably that of DAVID BEN

¹ A passage of his introduction to the Commentary on the Pentateuch, extracted from a MS. at St. Petersburg by Israelsohn, in *Revue des Ét. Juives*, XX, 305.

MERWAN with the doubtful by-name אַלמַקְמַן, who is said to have lived in the tenth century, and who probably was no Karaïte; he composed a kind of apology on Judaism, divided into twenty sections, and therefore quoted by Moses ibn Ezra with the title, "*Book of the twenty treatises.*" Extracts of it are given by Jehuda ben Barsillai in his Hebrew commentary on the book *Jezira*, which was not printed before 1887; but Luzzatto gave these extracts already in the *Oostersche Wandelingen*, ed. by G. J. Polak (1846), and in the *Litbl. d. Or.* (1847). At the very moment we write down these lines (November, 1898) we hear that Dr. Harkavy has discovered the Arabic original, and when these lines are printed we hope to learn that it is prepared for publication. David is a Mutakallim, at least he begins his work like the Mutakallimûn with metaphysics. Zunz suggested that this work was the source of some reports about different sects, at least it is quoted as such by Jehuda Hadassi (1148); the book "*Principles of the law*" (שְׂרָשֵׁי הָרֵת), however, quoted by Bechai, seems to be that of SAMUEL BEN CHOFNI. David is the first Jewish author known who distinctly mentions Aristotle (*Litbl.*, VIII, 632, 648)¹.

The oldest work entirely preserved, and published in the original Arabic by Landauer (1880), is that of Saadia, entitled *al-Amanat wa'l-I'tikadat* (on religions and dogmas), formerly only known through the Hebrew translation (הַאֲמוּנוֹת וְהִדְרֵאוֹת) of Jehuda ibn Tibbon. Saadia is a rationalist, and a characteristic of his book has been given by Geiger.—We may as well here mention Saadia's commentary on the book *Jezira*, published in Arabic, with a French translation, by M. Lambert (1891), although we know that the dubious commentator at Kairuwan considers Saadia's philosophical knowledge not sufficient for the purpose.

ISAK ISRAELI (see § 35, n. 71) composed a book of *Defini-*

¹ On the strange notice in the last number of the *J. Q. R.* (XIII, p. 60, n. 68, p. 61, n. 1, and XI, p. 346, p. 60, נבד read נבד) see my remark in *Zeitschr. f. Hebr. Bibliogr.* 1901, No. 1 (review of Margoliouth's *Catal.* part I).

tions which perhaps we do not possess in its genuine state, and a book of the *Elements*, both in Hebrew and Latin translations. He, too, composed a philosophical commentary on *Jezira* like his younger countrymen, Jakob ben Nissim and Dunasch. SAMUEL BEN CHOFNI ha-Kohen wrote a work on "the abrogation (?) of the laws and the roots of the religion and the branches." A prominent Karaïte is JOSEF (according to others abu Josef) AL-KIRKISANI (above, § 20, n. 681), whose work is also of historical interest, and the existing parts should be published entirely with a translation.

Turning to the west we find SALOMO IBN GABIROL, whose *Spring of life* in the Arabic original is lost, but we have Hebrew extracts by Schemtob Palquera, published by Munk, and an entire old Latin translation, excellently published by Bäumker¹. The influence of Gabirol's *Theory of the will* on ibn Ezra has been shown by Senior Sachs. On Gabirol's philosophy in general we have essays by Munk and Joel (in Frankel's *Monatsschrift*), on his relation to the *Brothers of purity*, by Haneberg (*Hebr. Bibl.*, X, pp. 16, 53, 72). Gabirol's *Ethics*, till now only known by a Hebrew translation, the original Arabic being recently prepared for publication, is also original. The authorship of a collection of sentences in Hebrew translation of Jehuda ibn Tibbon (מבחר הפנינים) is not yet ascertained.

MUNADJDJIM BEN AL-FAWWÂL of Saragossa, whose philosophical knowledge is praised by ibn abi O'seibia, wrote a book with a curious title, not correctly translated by Hammer², arranged in questions and answers, on the Canons of logic and physics.

¹ A notice of a MS. unknown before has been given by Albino Nagy, *Un nuovo Codice del "Fons Vitae,"* Roma, 1896 (*Rendiconto della R. Accad. dei Lincei*). While I am reading the proof-sheet of this paragraph, there appear in the *Report of the Landes-Rabbinerschule* of Budapest some essays on Gabirol and his philosophy by the lamented D. Kaufmann, and an academic speech by Prof. Seyerlen (see *Deutsche Litteratur-Zeitung*, 1900, p. 3226).

² See § 20, n. 574. كَنْزُ الْمَقْلِ is not "Schatz der schwarzen Augen" (from مَقْلٌ), but rather "Treasure of incense." مَقْلٌ is incense and bdellium.

ISAK BEN MUKATIL is mentioned by Jedaia ha-Penini as author of a book on physics, probably written in Arabic language; but we have no other source to confirm it. BECHAI BEN JOSEF ha-Dajjan, at Saragossa (1050-1100?), in his *Duties of the heart*, endeavoured to treat this part of ethics in a book (entitled accordingly), the original of which exists in two different redactions, being prepared for the press. Some remarks, with respect to the original Arabic, have been published (1872, 1885) by Jechiel ben Jehuda (Lewensohn)¹. This book was translated almost at the same time by Josef Kimchi and by Jehuda ibn Tibbon (twelfth century), who, in his preliminary remark to the second treatise, reports about the labour of his predecessor. The still existing fragments of Josef Kimchi's translation have been published by Jellinek in the edition of Tibbon's, Leipzig, 1846. A compendium of this work, edited for the second time by Jakob Pan of Prague, was erroneously attributed to the Italian Jakob de Fano (*Monatsschrift*, 1898). The epitomist is probably a grandson of Meschullam ben Jakob who had ordered both translations. Tibbon's translation has been translated into different European languages, and a German translation of the first treatises is almost the first book in pure German composed by Jews². Another book, attributed to Bechai, on the *soul*, translated into Hebrew by Isak Broydé, Paris, 1896 (see the article of Schreiner in *Zeitschr. f. Hebr. Bibl.*, I, 121), is not by Bechai, according to an article by Guttmann (*Monatsschr.*, 1897).

The twelfth century is rich in dogmatical productions, which, for the greater part, have been published only in our days, for instance, the *Mikrokosmos* of JOSEF IBN ZADDIK (of Cordova), based on science and revelation. Maimonides seems to have been deceived by the title, and believed that the author followed the method of the *Brothers of Purity*.

¹ The family name לשונותאן is given in the continuation, אור חי הלבבות, New York, 1885, wanting in *Hebr. Übersetz.*, p. 377.

² *Hebr. Übersetz.*, p. 377, n. 67 (*Historie*, 1862, read 1762).

Jellinek has put at the head of his edition (1854), which may be only forgiven as a youth's sin against *science*, the name of the translator, Moses ibn Tibbon, although the terminology and the style of the book are those of another translator; I have suggested Nachum ha-Maarabi. Dr. Doctor of Breslau, who has published a dissertation on ibn Zaddik, is preparing a correct edition. On the fundamental theory of the *Makro-* and *Mikro-kosmos*, Jellinek has compiled some notices in his brochure regarding Sabbatai Donnolo, *Der Mensch als Ebenbild Gottes* (Leipzig, 1854); but B. Beer has found it already in David ben Merwan (above, p. 450).

JEHUDA HA-LEVI, about 1140, composed his apology of Judaism, using the tale of the conversion of a king of the Chazars for a dialogue between the latter and a Jewish scholar, interweaving philosophical arguments. The Hebrew translation of Jehuda ibn Tibbon has been edited, with a German translation and an ample commentary, by D. Cassel and Jolowicz, the commentary is much shortened in a second edition (1869); recently H. Hirschfeld published the original Arabic and his German translation (1885, 1887). MOSES IBN EZRA composed a book כתאב אלהראיק, a Hebrew translation of which is, according to my opinion, the Hebrew ערוגת הבושם, a fragment of which has been published (1841)¹. He makes opposition to Salomo ibn Gabirol, like ABRAHAM BEN DAUD ha-Levi at Toledo (the renowned author of the *Sefer ha-Kabbala*) in his work אלעקידה אלרפיצה, of which the Hebrew translation of Salomo Labi (end of the fourteenth century), entitled האמונה הרמה, is printed, but without the translator's commentary, accompanied by S. Weil's German translation not thoroughly correct (1852). Dissertations on this work were published by Guggenheimer (1850), and J. Guttmann (1879). The original Arabic perhaps still existed in the sixteenth century, when

¹ Dr. Harkavy, in fact, has lately discovered the Arabic original, and confirmed my suggestion (חידושים, VII, 32; *Monatsschr.*, 1899, p. 134).

it occurs in a catalogue of MSS. (*Catal. MSS. Lugd. Bat.*, p. 346, n. 6). There existed another Hebrew translation under the title *אמונה נשאה* by Samuel Motot (fourteenth century), translated for Isak ben Scheschet, only existing in a MS. in the library of Mantua. It treats in the first part of the natural principle of reason; in the second, of the fundamentals of creed and law; in the third, on Remedies of the soul.

To this branch belong MAIMONIDES' writings, not only the celebrated *Guide*, but also a treatise on logic, or more precisely on *logical terminology*, composed in his youth, half of which exists still in the original Arabic in the libraries of Paris and Oxford; the entire Hebrew translation, by Moses ibn Tibbon, has been commented by Mendelssohn. Further, the thirteen *Articles of creed* inserted into his commentary on the Mishna, and the *Eight chapters*, edited by Pocock; of the former there exist various translations, amongst which is that of Samuel ibn Tibbon. In his treatise on *resurrection* he opposes one of SAMUEL LEVI, Head of the captivity at Bagdad, only known by the reply. Maimonides reproaches Samuel for not knowing the difference between Mutakallimûn and philosophers; but the passage in question seems to be not quite clear or corrupted in print.

JOSEF IBN AKNIN (§ 43) composed his ethical work *Tibb al-Nufus*, of which only a small section, containing a guide to erudition, exists in Hebrew translation (see § 28), properly for the Jews who lived under the fanatic despotism of the Almohades in the north of Africa. It treats, in seven sections, of the essence and quality of the soul, the *juste milieu* in acting, and the distances from it; the means for curing the souls according to individuality, economy, and politics; the temptations of the Jews are only accidents of sickness, but they, and especially *אלצרות ואלשמרות*, are only trials and means for salvation. The same author quotes another book of ethics (*ס' המוסר*) which he has composed, and his commentary on Abot.

I conclude this part of our survey by mentioning a few authors of the fourteenth century, viz. JEKUTIEL BEN USIEL BEN OBADJA ha-Dajjân in Albira (1316?), author of a work whose title is not certain¹, treating of physics and theology according to the principles of Avicenna and Na'sir al-Din al-Tusi. JEHUDA BEN NISSIM IBN MALKA of the Magrab, who composed a work entitled *al-Ins al-Garib*, containing a commentary on the book *Jezira*, and on the *Perakim*, attributed to Elieser, partly in a mystical, and partly in a philosophical way. A Hebrew translation of this book has been recently acquired by the Bodleian Library.

Polemics.

Under this rubric we have to mention especially some renegades who attacked the Judaism they formerly confessed, — not to speak of the feigned disputation of ABDALLAH BEN SALAM with Mohammed. We have already mentioned (XI, 332, n. 447) SAMUEL IBN ABBAS (twelfth century), author of *Af'ham al-Jahud*, who relates the history of the pseudo-Messias, David al-Roi; we join Abd al-Masi'h (the Christian) at Cairo, whose writing is contained in a MS. of the Vatican; SAAD BEN MAN'SUR IBN KAMMUNA (about 1280) treated of the three religions, answering all objections against each of them. This interesting book forms the subject of a Dissertation of Leo Hirschfeld; ABD AL-'HAKK AL-ISLAMI (about 700 H.), who wrote against his former creed (MS. of the Brit. Mus., see my *Polem. Lit.*, pp. 105, 329).

45. V. *Halacha* (Law).

Responsa in the Arabic language were already written by some of the earlier Gaonim, and some of them are to be found in Hebrew translations in the collection שְׁעָרֵי צֶדֶק; Grätz (V, 277) considers the Gaon NITRONAI, the author

¹ Uri 243 is very incorrect; Neubauer, 314⁵, proposes כְּתָב אֵלֶּלֶמֶן (book of the two sciences). Comp. *Monatsschr.*, &c., 1882, n. 330, and above § 20, n. 499, p. 334, note 2, and p. 337, under the name עֲבֵר אֵלֶּלֶמֶן.

of number 38 (fol. 27 b) of that collection, as the first known writer in the Arabic language; that is not quite certain, but surely the following scholars wrote in that language: SAADIA, SCHERIRA, HAI, SAMUEL BEN CHOFNI in Babylon, NISSIM BEN JAKOB in Kairuwan, the Spaniards ISAK IBN GAJJATH, JOSEF IBN MEGAS, and others till SALOMO DURAN. We have two collections of MAIMONIDES' *Responsa* with different translations; the original MS., out of which M. Tama published his miserable translation, is now with Dr. Simonsen in Copenhagen. An inedited collection of nearly 200 numbers is now in the Bodleian, and a copy of it, MS. Halberstam, later at Ramsgate.

Systematical monographs were also composed very early, for instance, SAADIA'S treatise on hereditary law, not without influence on the Mohammedan law, now published in the ninth volume of Saadia's works, and others by the following Gaonim, as even DOSA, the son of Saadia. The Karaïtes arranged their works in the form of books of "precepts."

JOSEF IBN ABITUR (Abithaur), tenth century, in Spain, is said to have translated the Talmud into Arabic; we do not know any particulars about it, perhaps he only translated the Mishnah.

We have some monographs of HAI Gaon about *Oaths*, and about *Buying and Selling*, of which we have two translations. The general designation or title of that kind of writing, *Abwâb* (ports), Hebrew שערים, is perhaps a more recent one. Hai also composed commentaries on the Talmud; that on the *Mischna Tohorot* is published in a Hebrew translation. A work מגלת סתרים, attributed to SCHERIRA, probably originated in a mistake; under this title NISSIM BEN JAKOB wrote his compilation, containing quotations of Scherira and Hai. He also composed an interesting work on Talmudical methodology, edited in Hebrew by Goldenthal, who translated the Arabic passages of the MS. He explains some passages of the Babylonian Talmud by parallels in the Jerusalemic, which, at that

time, was not yet much employed. He intended to compose a work, ספר סדר מקבלי התורה¹, but perhaps he never carried it out. SAMUEL BEN CHOFNI, too, composed several monographs on juridical and ritual subjects, the titles of which are to be found in the monograph of Harkavy². Meiri attributes to him less authority than to Samuel ha-Nagid (Introduction, fol. 16 b, ed. Wien)³.

SAMUEL HA-NAGID himself (in the middle of the eleventh century) is perhaps the first Halachic author in Spain who wrote in Arabic, if his introduction, but imperfectly preserved, is composed in that language; I should hardly believe that he wrote in the same language his הלכתא גברותא which is not a title of honour, as M. Sachs (*Relig. Poesie*, p. 216) supposed, since Meiri says קראו "he (the author) called it" (*Catal. Bodl.*, p. 2469).

Of ISAK ALFASI we possess three *Responsa* in the Arabic original, and two translations of them in Hebrew.

DAVID IBN HADJAR (see § 20, n. 155) Dajjan, at Granada, composed a work about divorce, a passage of which is quoted in a Hebrew translation in the collection of *Responsa* שיערי צדק, fol. 13.

An anonymous author of rules for slaughtering, composed in the twelfth century, since he quotes Alfasi, but not Maimonides, dedicated his work to Abu l-Imran Moses; this treatise, preserved in the original Arabic, is very interesting in various respects. I gave a large description of it in a special article of Geiger's Jewish journal, vols. I and II. Halberstam's suggestion that the author is SAMUEL נמט (see § 20, n. 109) is very probable, and I have adopted it. This work treats in ten chapters: (I) the difference of pure and

¹ It is remarkable that this expression is to be found at the head of סדר הנאים ואמוראים in Machsor Vitry.

² The work הלכתא גברותא seems to be a juridical or a general designation. A fragment in MS. Oppenh. 1484 Qu. is attributed to Samuel ben Chofni דינניר; this confusion (De Castro, I, 3, makes Ben Chofni directly a Spaniard, comp. *Catal. Bodl.*, p. 2472) is simply reproduced in Neubauer's Catalogue, n. 1128⁴, and the dubious author omitted p. 970.

³ The ס' הכביר is perhaps the סמך of the Nagid (*Catal. Bodl.*, p. 2492).

impure animals; (II) time of killing; (III) killing of quadrupeds; (IV) on the Schochet; (V) on the instrument of killing; (VI) the mode of killing; (VII) on the traditions (חומריה) respecting the allowed and not allowed species of animals; (VIII) purification (תנטיף) of the flesh; (IX) some specialities, treating of fowls; (X) on swimming animals or fish; on springing animals and locusts. The method of the book and its quotations are of some interest; we mention of the latter the book of Eldad, and an explanation of words by Hai (above, § 42); but also Mohammedan authors and works, for instance, the book *al-'Ein* (see above, § 30). The author also quotes his own work (כתאב אלוהודה); he relates that in the time of his father there was in Sicily Jeremia ben al-Asar (al-Asad, § 20, n. 29), who forbade the גיר הנשה of fowls.

MAIMONIDES in his youth composed a commentary on the whole Mishna, which waited more than a century for a Hebrew translation. Now we have the *Seder Tohorot*, edited by Derenbourg, and about a dozen single tracts of the Arabic original, published in dissertations. Some introductory parts have already been compiled by Pocock, accompanied by his Latin translation. Some parts of his great Hebrew work have been translated into Arabic by anonymous authors. The son of Maimonides, ABRAHAM, composed a work *Kafajat al-'Abidin*, existent in a Bodleian MS.; it is interesting especially for the history of the Jewish rites. The often mentioned pupil of Maimonides, JOSEF IBN AKNIN, quotes his work חקית ומשפטים, which, in spite of the Hebrew title, is probably composed in Arabic, and perhaps a fragment of methodology and other introductory matters (measures and coins) is a part of that work, and is now published in a Hebrew translation.

To the thirteenth century perhaps belongs a comprehensive work with the Hebrew title איסור והיתר, of which only chapters 17-51, designated as thirty-five appended ones, exist in a Bodl. MS., shortly described by Neubauer, n. 801. Here I give the contents of some chapters: 17, ערובי חצרות; 18,

Novilunium; 19, Passah; 28, Purim; 29, Simchat Torah; 33, Killing of animals; 41, Mesusah; 48, *Orla*; 51, Excommunication. The teacher, quoted in chap. 17, is probably Maimonides, and not Alfasi, as Neubauer suggests; the latter being mentioned as Rabbi Isak, and Josef is probably ibn Megas. In the thirteenth century probably lived CHANANEL BEN SAMUEL, who wrote a commentary on the Talmud, and SALOMO BEN JESCHUA KOHEN, who commented parts of Maimonides, and reports some responsa of the author. I found there the reading Moses ben Jakob instead of Moses ben Maimon in *Pe'ér ha-Dor*, n. 19.

As late as the fifteenth century, we find commentaries of SAADIA BEN DAVID AL-ADENI, and of an anonymous author.

CORRECTIONS AND ADDITIONS.

PART I, § 4.

Vol. IX, p. 232, *Jews in Arabia*. This subject has also been treated in the following papers, not previously mentioned, and arranged here chronologically. I am quoting the sources of those I have not read myself.

Andr. Suwatlokow ("History of Judaism in Arabia, and its influence on the doctrine of the Koran," in Russian language), Kazan, 1875 (277 pp.).

"The Jews in Arabia up to Mohammed," in Hebrew language, in *Meassef*, Supplement to *Heasif*, Varsovia, 1886 (*Revue des Ét. Juives*, XIV, 120).

Dr. Isaac GRÉGORY d'Arbella, "Les Juifs de l'Yemen" (in *Archives israélites*, 47^e année, 1886, n. 29).

"Die Juden in Yemen" (in *Jeschurun*, Hannover, 19. Jahrg., VIII).

The sources on the persecution of the Christians in Nedjran by the Jews are reviewed by—

I. HALÉVY, in *Revue des Ét. Juives*, 1889, XVIII, 16–42. He quotes, p. 18, Ign. GUIDI, *La Lettera di Simeone, vescovo*, &c., Roma, 1881.

L. DUCHESNE, "Yemen," *Revue des Ét. Juives*, 1890, XX, 220–4.

I. HALÉVY, "Remarque sur un point contesté, touchant la persécution de Nedjran," *Rev. des Ét. Juives*, 1890, XXI, 73–9; see also *ibid.*, XXII, 125, "Une inscription Sabéenne."

E. GLASER, "On the influence of the Jews in Arabia from the end of the third to the sixth century," on an inscription in *Rev. des Ét. Juives*, 1891, XXIII, 124. Against him see HALÉVY, *ibid.*, 304, 308.

Hugo WINKLER, *Altoriental. Forschungen*, Bd. I, Leipzig, 1895, p. 329 ff., "Zur Geschichte des Judenthums in Yemen, Legende vom heiligen Märtyrer Azkir."

P. 238, Pinchas b. Bata = b. Jair? Mr. Epstein has pointed to the role of this name in the Midrashim?

P. 604, § 5, *Classes of Names*, &c. The general remarks on names are shortly illustrated by a few examples, the specialities and some corrections are to be found in the alphabetical list, § 20, and its supplement (XII, 114 ff., and below).

§ 6.

P. 605, line 6 from bottom, read *Scha'aja* שְׂעִיא.

P. 606, to be added, Abraham b. עֵיזֵר, author of קורא מעליהם, *MS. Bodl.*, Neub. 2525 (comp. n. 528), and *Catal. of Berlin MSS.*, p. 123.

§ 7.

P. 607, line 15 from bottom, *Monatsschrift*, XL, 189, and contradicted by Blau in *Revue des Ét. Juives*, XXXII, 155, 159.

§ 8.

P. 609, l. 7 from bottom, *Mumet*, a diminutive of *Clari-moscius* (= *Kalonymos*), according to Gross, *Gallia Jud.*, p. 408?); it occurs in the year 1293 (*Revue des Ét. Juives*, XXX, 265, 270).

P. 611, l. 5, read *Zakarijja*. *Abu Israïl* is perhaps a typical name of ascetics with the Arabs, according to Goldziher ("De l'ascétisme," &c., *Revue de l'hist. de la religion*, 1898, pp. 6, 7). *Abu Israïl* المصباحي is the name of Keis (*The Biographical Dictionary*, &c., by . . . Nawawi, ed. Wüstenfeld, Göttingen, 1847, p. 650).

§ 9.

P. 613, l. 8 from bottom, אֶלְמַלְכָּה (by-named, surnamed).

§ 10.

P. 617, בְּחִיָּאֵל, see also MS. Carmoly, 91.

P. 619, n. 2, *Abu Ibrahim*, the senior brother of *Samuel ha-Nagid* (Harkavy, *Studien*, I, 181 to p. 80, n. 15).

P. 622, note 1, Dr. Kraus (*J. Q. R.*, XI, 152, who quotes p. 606) could not verify the quotation of the *Midrasch*, and I must confess that there is some error in the numbers which I cannot correct, having destroyed my MS.

P. 622, note 2, Dr. Poznański (*J. Q. R.*, X, 265, as it is to be corrected, XI, 624, n. 771) does not hesitate to identify *Tiflisi* with *Moses al-Za'afarani*.

§ 18.

Vol. X, p. 127, abstract names; also רחמים, אהבה, רחמה, which I believe I have mentioned elsewhere.

§ 20.

P. 129, *Alphabetical List*, and Supplement, vol. XII, p. 114. It is not my intention to extend this list to a "Concordance," I mean to a complete enumeration of all Arabic names of Jews which I have found since, and which might be completed by others by-and-by; although even such a purpose

would not be without a practical advantage, of which I am about to give two instances. In the case of the interesting Divan of Mr. E. N. Adler, the name of לֵב led to the discovery that two poems of the same Divan had been printed some time ago. By-the-by, I may mention that the elegy on Abraham Maimonides, which is the best testimonial of the time of the author, has also been printed out of another MS. in the ninth volume of *Kobez al Jad* (Berlin), and that Dr. Brody has discovered the name of the author, Elasar b. Jakob (see my notice in *Zeitschr. für Hebr. Bibliogr.*, IV, 96, 180).

Another instance is a Catalogue of MSS., now in the possession of our assiduous friend, Mr. E. N. Adler, published by our learned friend, W. Bacher, in the *Revue des Ét. Juives*, XL (1900), p. 55 ff., "La bibliothèque d'un médecin juif." This old catalogue gives thirty-five articles, consisting of Hebrew or Arabic titles of books and names of a person connected with the title by the word לֵב, which is not yet explained. Bacher supposes these names to be those of the respective authors, and discovers sixteen authors, *all* unknown as such, although the Arabic names are mostly to be found in my list. Indeed, he cannot explain the fact that to the Arabic Divan, n. 14, *two* persons are named (p. 59, n. iv), the first without the word לֵב, and this "Bu (=abu) Ali Arabi" might be the author, probably not a Jew at all. I must insert here a general remark. We know only a part of our Arabic literature by the existing books themselves, and we may accept the indication of single unknown MSS. without prejudice. But sixteen unknown authors of thirty-five volumes are too much not to excite suspicion. Indeed, I have read—I cannot remember whether in print or in a private communication—that the persons mentioned are not authors but *buyers*! That explains also the number of "officiants" amongst them. I shall quote the Arabic names according to Bacher's list of supposed *authors*, where the respective *volumes* are indicated; the latter are not to be considered here at all.

I conclude these general remarks by mentioning a new source, viz. *The Catalogue of the Hebrew MSS. in the British Museum*, part i, by G. Margoliouth (1899). In a review of this book (*Orientalistische Literaturzeitung*, published by F. E. Peiser, Berlin, 1900, p. 433) I have observed that it exhibits about eighty-five Arabic names of Jews, half of them wanting in my list. This fact is to be explained by the circumstance that the MSS. belong partly to Karaites, partly to authors and possessors of the MSS. in the east. I shall quote this book merely by the letters *Br. M.*, with the number of the page¹.

Finally, I refer the reader to the interesting remarks of SOCIN in *ZDMG.*, LIII (1899), about the names of the Arabs in Africa, of which I am quoting some special passages to the parallel names of the Jews. I point especially to the names of the form *فاعةول*, p. 486.

א

(P. 130, n. 1, *אבאיה*) is not identical with *אבויה* (against *J. Q. R.*, XI, 525, 529).

2^b. *אבהר* (אל) *Br. M.*, 139.

(P. 131) 17^b. *אכלופי* (אל), *Br. M.*, 87 b.

(P. 133) 39^b. *אשמוי* Jakob, MS. Adler 258, see *J. Q. R.*, XII, 682.

(P. 133, n. 39^b, and XII, p. 119, n. 40. *אשקי*) Horodezky, *Hagoren*, II, Berditschew, 1900, gives an article on "Moses אלשקר" under this corrupt name.

ב

(P. 133, and XII, p. 119, n. 45. *בני*) *Br. M.*, 245.

(P. 133, and XII, p. 119, n. 46. *בול*) *Çulema* (= Suleiman) ibn Albagal de Villa-Real (Ciudad-Real) before 1310, see *Revue des Ét. Juives*, XXXIX, 314, 315.

(P. 133) 59^a. *בוי* (אל) *Br. M.*, 94 b.

¹ I have not undertaken the researches necessary to explain every new name, since I could not delay the end of this very long introduction. Two asterisks refer to these Additions.

(P. 135) 65^b. בַּמָּטָה or בַּמָּטָה, Pinchas b. B., supra IX, 238, perhaps derived from *Pinchas b. Jaïr*, comp. above, the addition to that passage.

(P. 136, n. 73. בַּכְּתָוִי) reads "or Bakhtawi"; perhaps instead of בַּכְּתוּבִי *Bakhtarweih?* comp. *Die hebr. Übersetz.*, p. 458; Salfeld, *Die Erklär. des Hohenl.*, p. 127, where the quotation of Hammer is to be "Bakhtari"; see also ibn Khallikan, *Engl.*, III, 673; Fihrist by al-Nadim, p. 100, II, 47.

(P. 136) 76^b. אַלְבִּלְדִּיהָ, see *J. Q. R.*, X, 126; comp. Moses Albelda, two of this name, *Catal. Bodl.*, p. 1767; Moses b. Josef "Albelida," ap. Margoliouth, *List, &c.*, p. 85, MS. Or. 2746.

(P. 137, and XII, p. 121, n. 83. בַּקָּא), Bakâ Allah, *Revue des Ét. Juives*, XL, 39, n. v (Bacher).

(P. 138, and XII, p. 121, n. 96. בִּרְכָאָה), B. אֶלְסִמְסָאָר (*le courtier*, Bacher), *Revue des Ét. Juives*, XL, n. vi; B. אֶלְעִזְבָּאָה (the dyer), *ibid.* n. vii (Bacher).

(Vol. XII, p. 121, n. 96^b. בִּרְקוּלִי), Neubauer (*J. Q. R.*, II, 527) says, "most likely the name of a locality or district"; but of which?

(Vol. X, p. 138, and XII, p. 196, n. 99. בִּשְׁר), Bischr אֶלְחֹזֶן (the cantor?), *Revue des Ét. Juives*, XL, 60, n. viii (Bacher).

ג

(P. 513, n. 101. גַּבְרִי), XI, p. 124, n. 275, read "Josef b. abu 'l-Kheir called ibn Djâbir"; the Bodl. MS., printed in *Chemda Genusa*, gives גַּבְרִי with *Yod* for the vowel *i*; the Paris MS. in *Ta'am Sekenim*, 73 b, has גַּבְרִי, in Kobez, ed. Lips., 1859, II, 15 b, quite so in the shortened superscription, but line 3 גַּבְרִי.

? (P. 515) n. 118^c. גַּבְרִי? *Br. M.*, 116 b.

(P. 515, and XII, p. 122, n. 120. גִּיאָה), *Br. M.*, 114 b, Salim b. G. (proper name?), *ibid.* 118 b, Harun ibn (י') Josef G.

(P. 516, and XII, p. 123, n. 125^c. גִּמְאָל), Musa ibn Sâlim al-Djamal, *Br. M.*, 23.

(P. 517) n. 728^d. גִּרְאָמָה ibn Salim, *Br. M.*, 76.

(P. 517, n. 729^b. גִּרְמֹון), Djermoun and جِرمون Arabic, see *ZDMG.*, LIII, pp. 496-7.

(Vol. XII, p. 123), the last numbers ought to be transposed so: 129^b גרמי, 129^d גרם אלדולה.

ד

(Vol. X, p. 517, n. 130), read דאהר.

(P. 520, n. 144. דייסום), also דיסום Isak b. Abraham, 5. Tebet, 256 (1495), see E. N. Adler, *J. Q. R.*, XI (526 ff.?).

(P. 520, n. 147. דמרמרי), see Geiger, *j. Zeitschr.*, IX, 280.

(P. 520, n. 149. רנן) Josef ibn, *Br. M.*, 104, where רנן is hardly the correct reading.

ו

(P. 525) 166^b. ונה? Abraham b. Josef b. Saadia called W...? *Br. M.*, 117 b.

(P. 525, and XII, p. 125, n. 167. וקאר), Samuel (A. 1327) at Toledo (*Revue des Ét. Juives*, XII, 141, XXXVIII, 254).

ז

(P. 526) 171^b. זביב, Ja'hja ibn Sâlim *al-Zabib*, *Br. M.*, 95 b.

(P. 527, and XII, p. 126, n. 178. זין) Zed. 695 and 787, "Zain" Jeschua, Hebrew זיין, see Asulai, I, p. 160, the source of Fürst, who spells *Zajjan*; but the two *Yods* design only the consonant.

(P. 527, and XII, p. 126, n. 180. זכרי), so is to be read instead of זכרי in Neubauer's *Catal.*, p. 794, n. 2282 b, according to my quotation, *Hebr. Bibliogr.*, XVI, 136.

ח

(P. 529) 191^b. חבישי *Habishi* (or Hobeischi?), חטר (= חצר, p. 166, probably = Elia) al-H., *Br. M.*, 63; and Moses b. Amram ibn Na'sr ibn חביש, A. 1408-9, *ibid*.

(P. 529) 191^c. חבשוש, see below under צאלח, n. 614. The final ש of the form פעלל is not mentioned by Socin in his article, *ZDMG.*, LIII, 497.

(P. 529, n. 193. חרואר), Israel Alhadad (before 1320), *Rev. des Ét. Juives*, XXXIX, 314-5.

(P. 530) 196^{bb}. חואש (אל)חואש Josef החון, called al-Hawwasch, *Br. M.*, 201 b.

(P. 531) 198^b. This number is to be substituted for n. 200. חַטָּר (for חֲצֵר) = Elia, see under חַבִּישִׁי, n. 191^b **; the former article being put out of place, I considered the name in the *Br. M.* a new one.

(P. 531, and XII, p. 127, n. 203. חַכִּים), Faquin, *Revue des Ét. Juives*, XL, p. 170, Josef b. Jehuda, called al-'Hakim, at Lisbon, 1482, *Br. M.*, 35.

(P. 533, n. 212. חַנְדְּלִי), line 9 read p. 556 instead of 586.

(P. 533) n. 213^b. חַנְדָּל, the sons of 'Handhal, *Br. M.*, 64 b.

(P. 533, and XII, p. 128, n. 514. חַסָּאן) *Br. M.*, 118? 167 b.

(P. 537) *Abu 'Hassān*, a friend of Samuel ha-Nagid; Harkavy, *Studien*, I, p. ix, supposes the Hebrew name to be Jehuda, perhaps because of the analogy of Jehuda ha-Levi? That would not be a sufficient argument. בֹּן אֶלְתָּן אֶלְכָּהָן, *Revue des Ét. Juives*, XL, 58, n. i (Bacher). חַסָּן, messenger of David ha-Nasi, *J. Q. R.*, XIII, 221.

(P. 538, and XII, p. 128, n. 215. חַסָּן), perhaps *Hassun*? comp. خسرون apud Socin, *ZDMG.*, LIII, 483.

(P. 539), line 1 read "IV, 48"; l. 2 read "460."

(P. 540, n. 218. חַפָּאן), and Haruni, occur also in the name of abu'l Muna (*J. Q. R.*, XIII, 106), = חַפָּץ?

(P. 540), 218^b. חַפְּנִי, the name of the father of the Gaon Samuel might be the biblical name in the family of the priests, but we find also al-*Hifni* as the name of the rector of the university Azhar at Cairo (*ZDMG.*, LIII, 135).

ט

(Vol. XI, p. 116), n. 231^b. אַל־טַבְּיָעָה (אַל), Suleiman b. David al-Tabi'a, *Br. M.*, 44 b.

(P. 117, n. 239. טַיִילִי), David b. Abi-Chesed b. Benjamin b. Josef al-Tawili (1490), *Br. M.*, 66 b.

(P. 118, and XII, p. 130, n. 240. טַיִי), abu 'l-T. Samuel b. Mansur, *J. Q. R.*, IX, 435, 442; and see these Additions to סַנֵּר.

(P. 118) 241^a. טַיִירִי, Ja'hja al-Tiri (or Teiri?), *Br. M.*, 116.

(P. 118, and XII, p. 130, n. 245. **טראבלוס**), Elazar b. Jakob, *Zeitschr. f. H. B.*, IV (1900), pp. 96, 180.

י

(P. 120, and XII, p. 130, n. 254. **יחיא**), and **יחיי**, also **יחיה** (*Br. M.*, 140), for the Hebrew **יחיאל** (*ibid.*, p. 100); J. ibn Suleiman, *ibid.*, 52 b, 95 b; J. **אלטירי** *ibid.*, 116, **ימיע** *ibid.*, 116 b, **אלמיראני** *ibid.*, 118, b. Josef **צאלה** *ibid.*, 125, **יצורה** (for **יהורה**?) *ibid.*, 125.

(P. 121, and XII, p. 131, n. 258. **יעיש**), David ibn J. (1375), Mortara, *Catal.*, p. 21, Neubauer, *Comm. on Jesaia*, LII, p. xi.

כ

(P. 123, n. 267. **כאזן**), Samuel Kohen, &c., MS. Adler, 258 (*J. Q. R.*, XII, 682).

(Vol. XII, p. 131, n. 267^a. **כאזרוני**), Salomo b. David b. Abraham at Damascus (1532), *Br. M.*, 217; Salomo b. Samuel b. Moses (Harkavy, *Studien*, III, 30, l. 12).

(Vol. XI, p. 123, n. 267^b. **כליף**), **כאלף**, Abraham at Toledo (1492), *J. Q. R.*, XII, 527.

(P. 123, n. 269. **כתאב אלערב**), Ahron b. Moses, called sons of . . ., *Br. M.*, 202 b. Abd al-Wa'hid ibn al-Sadid Na'sr Allah ibn al-**פכר** Musa, called ibn Katib al-Arab, *ibid.*, 196 b.

(P. 124) n. 269^d. **כהל**, Jusuf ibn Abd Allah ibn Nu'h ibn Kahal (? read Ka'h'hâl) sold the MS. 304 to Ibrahim ibn Lutf Allah, *Br. M.*, 227.

(P. 124, n. 270. **כואזה**), Khalifa, by-name of the Karaïte Malki Zedek; see XII, 132, n. 281, D'Herbelot, *Bibl. Or.*, III, 30 (German ed.), line 12.

(P. 124, n. 271. **כונך**), *Br. M.*, 70-1 (*J. Q. R.*, XI, 191) and 224; and so is the name to be corrected in Pertsch's *Catal. of the MSS. in Gotha*, III, 475.

(P. 127, and XII, p. 131, where l. 4 from bottom read **חאוי**), **כלבי**, see also *J. Q. R.*, X, 261, n. 8. According to Harkavy,

Studien, V, 147, 176, Chiwi lived seventy years before Saadia wrote the book *ha-Galuj*? Bacher, in Winter und Wünsche, *Die jüd. Lit.*, II, 242, spells *Chiwwi*, which is a Kanaanitic name, scarcely adopted by any Jew; at least, it is not known elsewhere, nor likely at all.

(P. 126, and XII, p. 132, n. 182), כל'יפה, Kh. Raschid b. Simon, MS. Fischl-Hirsch, *Catal.*, Berlin, 1899, n. 227.

(P. 127, and XII, p. 132, n. 284. חלפון and כלפון, Isak b. Kh. is older than Samuel ha-Nagid, according to Sen. Sachs, *ha-Goren*, I, 36. "Pinchas b. Ahron b. חלפון b. Elasar" (*Br. M.*, 253) seems to be a proper name; and so "Halfon b. Saadia b. David al-*Tawili*," *ibid.*, p. 66 b, MS. Or. 1470.

(P. 128) n. 286^a. כמ'יע (אל), Ja'hja, *Br. M.*, 116 b.

(P. 128, and XII, p. 132, n. 286^b. כנוי), see *J. Q. R.*, XIII, 55, n. 84, 85, 88; on this Karaïtic family see *Monatsschrift*, XXXII, 413.

(P. 128) 288^a. כַּחֲדָר *Khidhr* = Elia, *Br. M.*, 269; comp. חטר in these additions.

(P. 129) 291^b. כר'בנא (אל)? Josef ibn Salim, *Br. M.*, 116; the final א is probably incorrect; one expects a nomen relationis ending in *Yod*.

(P. 129, and XII, p. 132, n. 295. כח'יר), read abu Kathir = Ja'hja b. Zakarijja, in the Index to *Jew. Lit.*, p. 4 *ibn Kathir* = p. 22, Ja'hja.

י

(P. 131, n. 301^b. ל'ואני), probably the same is ל'ואני, and Da'ud ha-*Levi*, the poet mentioned in MS. Brit. Mus., n. 241 (p. 183) and 242, the same as David ha-Levi b. Jesaia in MS. Berlin, 153. Should al-*Livani* be derived from Levi?

(P. 131) 301^c. ל'ל'ויה, daughter of Hasan al-Tabi'a, *Br. M.*, 118; probably to be derived from لؤلؤ pearl, a female name occurring in many languages.

(P. 132) 304^b. ל'טף אללה *Lutf* (the favour of) *Allah*, a common by-name of the Arabs, see under כהל * *.

(P. 132) 304^c. ל'ואני, see under ל'ואני 301^b * *.

ב

(P. 132, and XII, p. 196, n. 311. מבארך), on Meborach, a Nagid in Egypt; see also Kaufmann, *J. Q. R.*, X, 430¹.

(P. 133, and XII, p. 196, n. 312^b. מבשר), on that name see also the remark of Margoliouth, *J. Q. R.*, XII, 708.

(P. 133) 312^c. מַגִּיד (*Madjd*, glory), abu 'l-M., *Br. M.*, 190 b and 253, Mose b. Elieser b. Mose, called ibn (?) abi 'l-Madjd.

(P. 133) n. 312^d. מַגִּיד, Abraham ibn Ezra is called by Moses ibn Ezra (*Catal. Bodl.*, p. 1801) ibn al-מגיד (*Madjid*), which I have thought to be an Arabic substitute of the Hebrew *Meïr*, not only by the signification (glorious), but by some exterior similarity.

(P. 133, and XII, p. 196, n. 315. מרור), should this name be connected with the Spanish town *Ronda*?

(P. 134, and XII, p. 196, n. 324. מוסא), b. Salim al-Djamâl, *Br. M.*, 23; ibn Suleiman al-'Iraki, *ibid.*, 52; b. Sa'id, *ibid.*, 63 b; Samuel b. Samuel ibn מוסא, copyist of MS. B. M. 62, at Lisbon (1482), *ibid.*, 35.

(P. 135) l. 16 read "Chaoua," l. 17 "after this Muw."

(P. 137, n. 329. מהאנר) "Mohajer" is the name of a "gouvernement" in North Africa, see Ern. Mercier, *Hist. de l'établissement, &c., des Arabes dans l'Afrique septentr.*, Paris, 1875, p. 75.

(P. 137, n. 330. מהאסן), al-חזן, *Rev. des Ét. Juives*, XL, 60, n. xi (Bacher).

(P. 137, n. 332. מחבוב) *J. Q. R.*, XIII, 271.

(P. 137, n. 333. מחפוט), Josef, son of Morenu מחפון (the well-known substitution of פ for ט), *Br. M.*, 52 b.

(P. 138, and XII, p. 197, n. 335. מימון), is not Baruch (Simmons, "Letter of Consolation," reprinted from *J. Q. R.*, III, 1). Isak M., according to Cassel's conjecture in the

¹ Dr. Wolff remarks in the *ZDMG.*, LIV, 9, that this particip. passivi has got the signification of "worth to be blessed," or praised. But that may be said of all such participles, because the Semitic languages, wanting end-syllables like the Latin *abilis*, are obliged to use these participles in that sense, viz. in the meaning of *possible to be*, &c.

Index to *Responsa* of Jehuda b. Ascher, f. 61, is called b. Abraham, f. 38. David M., copyist, A. 1470 at מאברה (Geiger, *j. Zeitschr.*, III, 445 = MS. Firkow. 379; *Die hebr. Uebersetz.*, p. 212).

(P. 138) 336^b. מִידָאֵי, Da'ud b. Ja'hja al-*Meidani*, *Br. M.*, 118.

(P. 138, and XII, p. 197, n. 339. מִכְאָרִם), in MS. Gotha, 1934 (Pertsch, III, 474), as by-name of ibn Djami'; it seems only a bad *varia lectio* of עֲשָׂאִיר.

(P. 138, n. 340. מַכְלוֹף), *Br. M.*, 89, wanting the following words, probably the name of the father or of the family.

(P. 141, and XII, p. 198, n. 355. מִנְצוֹר), Isak b. M., *Br. M.*, 66^b; bu (=abu) M. (*Rev. des Ét. Juives*, XL, 58, n. ii, Bacher).

(P. 142) 355^b. מִנְצוּרָה *Man'sura*, a woman, *Br. M.*, 104.

(P. 142, and XII, p. 198, n. 359. מִסְנֹת), on the date 1342 see *Die hebr. Übersetz.*, p. 851, n. 41.

(Vol. XII, p. 198, n. 362^b. מִעָאֵל), abu 'l-M is properly the brother-in-law of Maimonides (twofold), and the son, Jusuf, &c., must be called correctly *ibn abi M.* Is this abu 'l-M. identical with the homonymous physician and secretary mentioned by ibn abi O'seibia (see *Hebr. Bibliogr.*, XVI, 10), called *Tamam* (or *Tammam*) b. Hibat Allah?

(Vol. XI, p. 144, and XII, p. 198, n. 366. מִעוֹצָה), the name מעורר occurs also *Br. M.*, 74, according to my remark below under סבאר n. 437^a, עוֹרִיר n. 519, also *ibid.*, 97 b, 118, and elsewhere; and so is to be completed מעור *J. Q. R.*, XIII, 221.

(P. 146, n. 373^b. מִפְּשָׁכֵל), this Samuel is also mentioned ap. ibn abi O'seibia, II, 153, and the Index, p. 104, to be corrected.

(P. 146, n. 375. מִקְאָתֵל : the supplement, XII, 198, has been added in the proof-sheet of XI), Mocatil appears in the list of books, *Revue des Ét. Juives*, XL, 71, n. 199, as title, probably by mistake. See also *ZDMG.*, XLVII, p. 382-83.

(P. 146, n. 377. מִקְמִין), lin. penult. "Baki" read Raki (or Rakki?).

(P. 147, n. 378. מִרְנָה), Benaja b. Saadia b. Sacharja b. מרנה, *Br. M.*, 94 b.

(P. 148, and XII, p. 199, n. 382^b. מרחב), Saadia b. David called מרחב, *Br. M.*, 139.

(P. 149) n. 389^b. אַלְמֻשׁ ("le trouble," according to Bacher) al-Chassan, *Revue des Ét. Juives*, XL, 61, n. xiii.

(P. 149, without number, משיח), see Bacher in *Revue des Ét. Juives*, XXVIII, 290.

. Between pp. 149 and 305, numbers 395-404, there are no omissions.

ב

(P. 306) n. 408^{bb}, נאשיה, A. 1082 (*J. Q. R.*, XI, 221).

(P. 306, n. 409, ננאר), Moses, fourteenth cent., Simon Duran, *Resp.*, I, 103; "Natgar" in the selling list of Mosconi's books, *Revue des Ét. Juives*, XL, 170.

(P. 306, n. 412, נניב), lin. penult. read הַחֲמֵאָה.

(P. 306) n. 412^b. נִרְאָה, Abr. Chajjim, see under צִאֲלָה.

(P. 307, and XII, p. 199, n. 414^b. נהרואני), Harkavy (*Hagoren*, ed. by S. A. Horodezky, 2nd book, Berditschew, 1900, p. 110) found a quotation of a confession of "Nisi Neharwani" in an old Arabic commentary on Jirmijja, and considers the fact settled that it is the contemporary of Saadia. He could not have seen my suggestion, and compared the printed confession. And now it will be necessary to compare the quoted passage (if the quotation is the same) or passages, if there are two, with the printed confession, and then to settle the question of the author.

(P. 307, n. 418, ננף), on the family in Italy see *Il Vessillo*, 1877, p. 342.

(P. 309, and XII, p. 200, n. 425. ננר), Neub., *Catal.*, n. 180, gives Abraham נשו (read ננר?) al-Daula b. Nadjib al-Daula Jeschua, at Maridin, 1665 contr. (1354), in the Index, p. 1077, Abr. b. Joshua. Al-Sadid Na'sr Allah, &c., see under כֶּאֱתֵב אֶלְעֵרֵב in these Additions (*Br. M.*, 196 b); as a translation of עֶזְרָא (ibid., 202 b), and so ibn Na'sr (ibid., 63).

ד

(P. 311, and XII, p. 200, n. 433. סאלם), *Br. M.*, 76, 95 b, 104, 114 b, 116.

(P. 312) n. 437^a. סבאר (אל), Saadja b. Meoded b. David, called *al-Sabbar* (1513), *Br. M.*, 167 b.

(Vol. XII, p. 201, n. 446^b. סדון), read 445^b.

(Vol. XI, p. 313, and XII, p. 201, n. 447. סדיר), *Br. M.*, 196 b, see under כאהב.

(P. 314, n. 448. סהל), p. 315, l. 3, read abu 'l-Fadh1 S. b. al-F. (Margoliouth, p. 67). S. in an old document, *J. Q. R.*, XI, 673.—L. 15, Isak, called abu Ibrahim, see Abu 'l-Walid, Lum', p. 208.—L. 10 from bottom, Josef b. S. (1194), *MS. Bodl.* 340³, Neub., p. 69. L. 8 from bottom, "he," i.e. Is. al-Tilimsani; see also Schorr, *he-Chaluz*, VI, 80, who escaped the notice of Bacher, *Leben Abulwalid's*, p. 3. Note 1, ll. 2 and 5, instead of nine and five read eight and four. S. b. Saïd occurs in a Persian document (1020), *J. Q. R.*, XI, 672, n. 6.

(P. 315, and XII, p. 201, n. 449. סהלן), comp. Sahlan and his son abu Man'sur, ap. ibn abi O'seibia, II, 89, the son "ben Chemlan," ap. Leclerc, *Hist. de la méd.*, I, 405; my *Polem. u. apolog. Lit.*, p. 115.

(P. 317, n. 459. סיר), Mahler, *ZDMG.*, LIV, 150, reads erroneously Isak ibn *Sir*.

(P. 321) n. 467^b. סלאח? (read סלאם?) *J. Q. R.*, XIII, 55, n. 90.

(P. 321, n. 468. סלום), see Socin, *ZDMG.*, LIII, 486.

(P. 321) n. 469^c. סלים, Suleim ben Ru'heim, the diminutive of Salmon b. Jerocham.

(P. 321, and XII, p. 201, n. 470. סלימאן), S. b. David al-Tabia, *Br. M.*, 114 b; S. al-Raïbi, *ibid.*, 52; Ja'hja b. Sul., see under J. in these Additions; Musa b. S. 'Iraki, *ibid.*, 52.

(P. 324) n. 474^b. סמסרי (אל), see under ברכאת**.

(P. 324) n. 474^c. סמעיה (Hebr. שמעיה?), Ja'abuk b. Is'hak b. Sam'aweih (or Sam'awijja?) al-Kirkisani, *Br. M.*, 191; comp. *J. Q. R.*, IX, 621.

(P. 324, n. 477^b. סנר), see § 24, p. 481, and Add. to § 24, p. 492.

(P. 327, n. 483. סעיר) = Saadia, see *Br. M.*, 17 b, 52 b ; Abr. b. Jos. b. S., *ibid.*, 64^b, 95 ; Sahl b. S., see under סהל in these Additions. *Abu S. al-Raïs David b. Boas*, *Br. M.*, 304, pp. 225, 228 (according to al-Hiti). *Abu S.* is called Ahron b. Moses b. Ascher ; *Z. f. HB.*, IV, 186.

(P. 329) n. 485^b. ספיר? Jehuda ibn S . . . ? *Br. M.*, 63 b.

(P. 330, and XII, p. 201, n. 492. סת), see also *J. Q. R.*, XI, 673.

ע

(P. 332, and XII, p. 201, n. 495. עאקילי), *Br. M.*, 68 Joschijja b. Meborach al-'Aakuli ; comp. *Hagi Khalfa*, V, 566.

(P. 332, n. 498. עבאס), this word ap. Pinsker, *Likkute*, p. 122, 205, does not designate the author, but the rhythm or melody of the hymn.

(P. 334 ff., and XII, p. 201, n. 499. עבר and its compositions), ע' אללה, *Br. M.*, 127.

ע' אלדאם (XI, 336, 337), *Br. M.*, 70 b, see also n. 317?

ע' אלואחר, ibn Na'sr Allah ibn Musa, *ibid.*, 202 b, and see the addition under כאתב, *ibid.*, 196 b.

ע' אלהק *Abdallah*, at Majorca, fourteenth cent., *Revue des Ét. Juives*, XL, 170.

ע' אלעזר (XI, 337, XII, 201), ibn Firuz, *Br. M.*, 202 b.

(P. 340, and XII, p. 202, n. 512^b. עז), bu (abu) 'l-עז al-Tabib (the physician), possessor of a library, *Revue des Ét. Juives*, XL, 56.

(P. 341, n. 519. עזירי), Abraham b. Saadia b. [Me]oded al-U., *Br. M.*, 74, where of the last name only three letters are given ; the supplement given here is not doubtful, this name being frequent in Yemen, see above n. 366.

(P. 482, l. 3, n. 529^b) read ibn abi 'l-E., comp. n. 365.

(P. 483) n. 534^b. עלון *Allun* or *Allon*, a diminutive of Ali (Socin in *ZDMG.*, LIII), "Faraig" b. Allon, *Revue des Ét. Juives*, XL, 170.

(P. 483, n. 536), line 13 from bottom, "p. 14" read "p. 17," as p. 485.

(P. 484) l. 15, Moses b. עלי ha-Kohen addresses a question

to Saadia Gaon (*Kohelet Schelomo* by Wertheimer, Jerus., 1899, p. 15). Jecheskiel l. על'י A. 1082 (*J. Q. R.*, XIII, 121).—L. 17 from bottom, 131 to be corrected to 181.

(Vol. XII, p. 202, l. 16 from bottom), Neub. 628 is a mistake, to be corrected to 276, where Neubauer gives "Ali."

(Vol. XI, p. 485), (abu A.), bu A. al-Scheikh al-Talimid, *Revue des Ét. Juives*, XL, 58, n. iii; but *ibid.*, 59, under iv, it may be an Arabic author, as I have suggested above in the general remarks.

(P. 487, n. 546. עמרן), Jehuda ibn ספיר ibn Imran al-Seirafi, *Br. M.*, 63 b; J. ibn abu (*sic*) 'l-Fal'h, *Hebr. Bibliogr.*, IV, 126, n. 55.

(P. 488, n. 551. עפיה), comp. Musa b. abu 'l-Afia, an Arabic chief at Miknasa before 934, ap. Mercier, *Hist. de l'établissement des Arabes dans l'Afrique* (1875), p. 117.

(P. 489, n. 555. עקנין), comp. اقنين, ap. Socin, *ZDMG.*, LIII, 497. H. Suter, *Die Mathematiker, &c., der Araber*, Leipz., 1900, p. 136, makes Aknin a Jewish name and Josef a Spaniard! but almost all his articles on Jewish mathematicians show very little care of the sources, as will be illustrated in a review in Peiser's *Oriental. Literaturzeitung*.

(P. 585, and XII, p. 203, n. 557. עקריש), l. 5, deleatur "Mar-seille," and read 1384 (Zunz, *Zur Gesch.*, p. 315). عقريش and عقروش, ap. Socin, *ZDMG.*, LIII, 496.

(P. 585, n. 559. עראקי), see under מוסי, n. 324**, and צאלח, n. 614**, Pinchas, *Br. M.*, 52 b.

פ

(P. 586, n. 563. פאני), מכתב אליה, MS. Brit. Mus. Add. 15454, Margoliouth, *List*, p. 73.

? (P. 586), n. 564^b. פאזגון, Abraham ibn "Pazgon," 1472, according to Margoliouth, *Br. M.*, 158, seems indeed a Spanish name, whose correctness and origin it is not my concern to decide; the use of *ibn* before a Spanish family name (comp. בארן &c.) is not strange, but it shows that the name is in

some way considered as Arabic or Arabized. Compare on such names Kampffmeier in *ZDMG.*, LIV, 645.

(P. 586) n. 565^b. פִּאִיז, Sa'id ibn Musa *Faiz*? *Br. M.*, 63 b.

(P. 586) n. 570^b. פִּדָּדָר? (*Faddad*, crier?), Isma'il b. al-F. so to be corrected, *J. Q. R.*, IX, 610, l. 8 from bottom.

(P. 587, n. 572. פִּהֶם), I spelt *Fihm*, as I believe, according to my teacher, Professor Fleischer; according to Freytag, *Lex.*, III, 379, *Faham* is more correct than *Fahm*; Slane, *Ibn Khallikan*, IV, 233-4 (238 in the Index, p. 607) gives abu Ali Husein ibn *Fahm*, tenth century.

(P. 588, and XII, p. 208, n. 582. פִּירוֹן) of this Karaïtic family we find in the *Br. M.*, Abd al-Aziz, p. 202 b, Abd al-Da'im, 70 b—their Hebrew name is not given—Abraham b. Salomo, 220 b, Ahron, 190 b, Daniel, 215, Elia, 212 b, Samuel b. Elia b. Salomo b. Samuel b. Elia b. Ahron, 295. Is Moses פִּירוֹן, 236, of the same family, or a mistake.

(Vol. XII, p. 205, n. 584^b. פִּכְרֵי אֶלְדִּין), thither belongs probably al-Fakhr Musa, *Br. M.*, 196 b (see under עֶכְרֵי**), short for F. al-Din.

(Vol. XI, p. 592, n. 595. פִּצֵּל), abu 'l-F. was an astronomer, and teacher of the physician ibn al-Dakhwar (ob. 1230), see ibn abi O'seibia, II, 244; the passage is wanting ap. Leclerc (*Hist.*, II, 179), and Hammer, VII, 534, does not designate the Jew as such; the article of Wüstenfeld, n. 219, is very short. He is the physician Abu 'l-Fadhl b. Benjamin, as I have remarked under שְׂרִיט (XI, 620, n. 748); we must not expect the knowledge of our astronomer in Suter's *Arab. Mathemat.*, pp. 134, 138. Josef b. abu 'l-F., see *Revue des Ét. Juives*, XL, 66, n. x (Bacher).

(P. 593, and XII, p. 205, n. 600. פִּרוֹן), abu 'l-F., *Br. M.*, 224, bu 'l-F. Daniel, *Revue des Ét. Juives*, XL, 58, n. x (Bacher).—F. *Allah*, Hebrew יִשְׁעָה, *Br. M.*, 200, comp. p. 196 in Arabic letters.

(P. 597) n. 610^b. (אֶל)פִּתְחִי, Mose b. Saadia b. Sacharja b. Josef b. Moses, called al-F.

צ

(P. 597, and XII, p. 205, n. 613. צאינ), see below ציאנ, n. 627^b.

(P. 598, n. 614. צאלח), I notice here (to line 9) the recent print of the Bodl. MS. containing several Arabic names: מקור חיים, rules of killing animals (printed in Aden, 1893), composed by the late *Ja'hja b. Jakob 'Sali'h* of צנעא (so), with the commentaries באר חקר and קרבן תורה by Schalom b. *Ja'hja חבשוש*, published by *Ja'hja b. Josef עמוד* (Hebrew?) and his companion Iwadh (עואץ) b. Saadia Misrachi Adeni; printers and booksellers, Menachem Iwadh (עוין) and Co. The same author, who was chief Rabbi—רא"ב ור"מ ומ"ץ—at 'Sana'a, composed some other works published at Jerusalem, mentioned by M. Luncz in his *Calendar* (לוח, II, 1897, p. 98), viz. חלק הרקדוק על המקרא, in the Pentateuch בחר תורה, Gen. and Exod., Jerus., 1894 and 1897. עין חיים on the *Siddur*, part 2 of the תכלאל, 4to, Jerus., 1897. עין חיים on the Haggada of Pesach., Jerus., 1897. The royal library of Berlin has recently purchased an Arabic treatise of the author on the rules of menstruation, with the Hebrew title שיערי טהרה, in the (Jewish?) dialect of Yemen, edited (בהשתדלות) by Schalom Josef 'Iraki Kohen and Abraham Chajjim נדאף, Jerus., 1894, printed by Zuckermann (nineteen leaves). We meet here with the literary activity of a recent chief Rabbi in Arabia Felix.

(P. 598, and XII, p. 205, n. 615^b = צבאנ), see under ברבאנ **.

(P. 598) n. 616^b. (אל)צבר, Josef b. Abr. b. Moses b. Abr. b. Oded b. Chajjim, called al-'S . . . , *Br. M.*, 166 b.

(P. 599, n. 621. צדיק), see *Die hebr. Übersetz.*, p. 407, note 274, and *Resp.* of Simon Duran, II, f. 66 b, n. 297.

(P. 600) n. 627^b. ציאנ (صياغ) goldsmith, according to Freytag, *Lex.*, II, 532, in Arabia Petrea the same as צאינ, see n. 613), Elasar, poet of the sixteenth cent. (*Catal. Bodl.*, p. 919), not mentioned by Landshuth and Zunz.

(P. 600, n. 631. צירפי, *Br. M.*, 63 b, see under עמרן, 546**.

(P. 601, n. 635^b. צערי), perhaps to be צערי? Isak b. Man'sur אלצערי, *Br. M.*, 66 b.

(P. 601) n. 639^b. צרוור? Mordechai abi *Serour* got (1871) a medal of the *Société géographique* of Paris, *Revue des Ét. Juives*, XXXVIII, p. xxxi. The family (Zedner, p. 766, *Tseror*; Fürst, III, 545, *Zaror*; *Catal. Bodl.*, p. 2126, *Raf. Zeror*) is of North Africa; the name might be Arabic.

ק

(P. 605, n. 660. קסי), Josef b. Secharja b. Meoded b. Saadia, called al-K. (1589), *Br. M.*, 97 b; Elieser b. Baruch ha-Levi קסי (name of the place?), *ibid.*, 269 b.

(P. 607) 675^a. קראטה (אל), Ja'hja b. Moses b. Schalom (1747), *Br. M.*, 140.

(P. 608, n. 681. קרקסאני), see also *J. Q. R.*, XI, 21, *Br. M.*, 251, and under סמעויה**.

ר

(P. 608) n. 682^a. ראני, Chajjim, *Br. M.*, 129 b.

(P. 608) n. 682^{aa}. ראיבי (אל), Suleiman, *ibid.*, 52 b.

(P. 609, n. 689. רבי), Rafael Josef ibn al-R., *ibid.*, 171 b.

(P. 611, n. 697^b. רוק אללה), "the present of God," if I remember rightly so explained by Socin, *ZDMG.*, LIII (I forgot to notice the page).

(P. 611) n. 698^b. רחים, see under סלים*.

(P. 611) n. 698^c. רחמן, see under סלאמה*.

(P. 613, n. 706^b. רצון), Josef b. R., &c., in Egypt, *Br. M.*, 199.

(P. 613) n. 708^a. רקלי (אל), Ja'hja b. Ibrahim; I forgot to note the source: the name is not mentioned by Sujuti or Kaisarani.

ש

(P. 614, n. 709. שאהין), comp. *Hagi Khalfa*, V, 617; 995 at Bagdad, ap. Hammer, V, 163; 1164, *ibid.*, VII, 384.

(P. 615, n. 719. שויד), l. 4 read "Neub. 1315."

(P. 615, n. 720. שלל), comp. Xulleli, *Revue des Ét. Juives*, XL, 170.

(Vol. XII, p. 209, n. 720^c. שועה), like ישעיה for ישעיה, see XI, 135, l. 12, and see above the corrections to this page.

(Vol. XI, p. 616, n. 730. שוכר), Schukr ibn Schukr סרי (?), *Br. M.*, 80b.

(P. 617, and XII, p. 209, n. 734. שחם), Schams al-Rijasa, Hibat Allah, *J. Q. R.*, X, 522.

(P. 618, n. 738. שעיא), see also *Br. M.*, 224, 225 b.

(P. 618, n. 740. שענק), Neubauer corrected the name in the Add.; the date is doubtful, see the Add. to *Catal. Bodl.*, p. 1834. This name can be considered as from פּעלול, or with the termination ין, upon which see the recent elucidation of Kampffmeier in *ZDMG.*, LIV, quoted above under פּאונק, 564^{b**}.

(P. 620, n. 749. שרעבי), Schalom in Jerusalem, see Asulai s. v., *Hebr. Bibliogr.*, XV, 112.

ת

(P. 621) n. 755^b. תאם (אל), Suleiman ibn Daud Ja'hja (so, read *ibn J.* ?), in the seventeenth and eighteenth cent. ? ap. Luncz, *Luach Er. Jisr.*, V, 86.

(P. 621, n. 758. תבון), l. 4 from bottom, for "Imsu" read "Immanuel."

(P. 622, n. 762. תוריין), Moses b. Josef b. Jeschua ha-Dajjan b. Abraham ha-Melammed inherited MS. *Br. M.*, 324 (p. 247) from Josef תוריין בבית הנורעים; if אבי means "my father," as it seems to mean, the plural of תנורעים is very strange. Is something missing after אבי ?

(P. 622) n. 762^b. תוריין ? Jes. Men., MS. Adler 258, *J. Q. R.*, XII, 682.

(P. 622, n. 766. תמאם), see above the addition to מעאלי, n. 362^{b**}.

(P. 622, n. 768. תמים), J. Derenbourg (*Opusc. d'Aboulwalid*, p. ii) compares לבראם *Laurat*, which is rather ingenious, but far fetched.

(P. 623, n. 769. תנא), l. 7 from bottom, see *J. Q. R.*, XI, 318, n. 708, al-Rakki.

(P. 624) n. 770^a. מלחמתי (אל), Abr. b. Sacharja, called al-Mai'allim (the teacher) al-T. (1586, *Br. M.*, 115); Schalom b. Sacharja (Harkavy, *Studien*, V, 119); Sujuti, p. 55, Suppl., p. 44, has only التني.

(P. 624) n. 770^c. תפלי (אל), *Revue des Ét. Juives*, XL, 56, n. 9, not mentioned among the supposed authors by Bacher. Is it perhaps an abbreviation of *Tiflisi*? see the following number.

(P. 624, n. 771. תפליסי), l. 7 read X, 265.

(Vol. XII, p. 210, n. 771^b. תקה), see *Revue des Ét. Juives*, XL, 60, n. xii (Bacher).

D. Dubious Names.

(Vol. XII, p. 212), Arraguel, Mose, *Revue des Ét. Juives*, XXXVIII, 309, XLI, 313.

Pex, Samuel aben and Mose aben, 1401, at Leon, *ibid.*, XXXVII, 139.

PART II.

(P. 104, note), Saladin is erroneously named by O'seibia.

(P. 317, l. 2), the lexicon of Hai is arranged according to a complex of three letters; see my article on that work in *ZDMG.*, 1901, Tan.-Marvh.

(P. 488, § 23), Muhammed, the prophet, is said to have ordered Muads b. Djabal, who went to Yemen, not to persecute any Jew about his creed (*Beladsori*, ed. de Goeje, p. 71, quoted by Goldziher, *Revue des Ét. Juives*, XXVIII, 75). In the article on M. by Nawawi, ed. Wüstenfeld, pp. 559-61, this fact (?) is not mentioned.

(P. 481 ff., § 24), Harun, minister of Abd al-'Hakk b. abi Sa'id, was executed with his master (1464, Fagnan, in *Revue des Ét. Juives*, XXVIII, 297).

(P. 492), H. Suter, *Die Mathematiker und Astronomen der Araber*, &c., Leipzig, 1900, p. 13, under *Sind* (סנר) b. Ali—who perhaps adopted his names (abu 'l-Tajjib, &c.) with the Islam? see § 36, p. 109—would understand under كنيسة an observatory, without adducing an example of that strange

signification, and he would scarcely find one. On *Bukat*, see Bacher, *Ein hebr.-persisches Wörterbuch*, Budapest, 1900, p. 78.

(P. 602, § 28), l. penult., "Sefet" b. Aly read "Jefet b. Ali."

(P. 604-5, § 29), Saadia quotes Arabic works of *Adab* (*J. Q. R.*, XII, 507), which means here almost the same as *belletrister*, or popular writings of morals, erudition and poetry.

(P. 606, § 30, note 3), Rosin, viz. *J. Q. R.*, III (1891).

(P. 607, l. 8), read *Kalila*.

(Vol. XIII, p. 94, § 35, l. 12), deleatur "in Oxford." The logical work in MS. Uri 415 is, as I recently recognized, the work of Ali al-Djordjani; more of it elsewhere.

(P. 106 ff., § 36), Rosin (*Monatsschrift*, 1898, p. 351) pretends that Persians and *Jews* laid the foundation of Arabic astrology. I know nothing of peculiar Jewish astrology which could be the foundation of Arabic.

(P. 306, § 38, note), see also Schreiner, *Kitab al-Mu'hadhara*, p. 7, quotations of Moses ibn Ezra and parallels.

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